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tochthons, their Culture Origin," Major J. W. Powell ; "The Interpretation of Analogies in Folk-Lore," Prof. Daniel G. Brinton, M. D. ; "Folk-Food of New Mexico," Capt. John G. Bourke, U. S. A. ; "Opportunities of Ethnological Investigation on the Eastern Coast of Yucatan," Marshall H. Saville ; "Two Ojibway Tales," Homer H. Kidder. *Evening Session.* — 8 to 10, To be provided for.

"LECTURE ON MUSICAL SUBJECTS." — A series of lectures having this title are announced by Mr. H. E. Krehbiel. Among the titles of these are several having relation to folk-lore. Especially are to be mentioned the following : "Folk-Song in America," "Wandering Ballads," "Dramatic Dances and Children's Games," "Chinese Music and the Antique Art," "Hiawatha, and the Rites of the Condoling Council of the Iroquois," "The Development of Musical Notation." Mr. Krehbiel is very well known as an enthusiastic and well-informed student of such subjects, and the lectures he offers cannot fail to be both interesting and instructive. In the "New York Tribune," to which Mr. Krehbiel contributes valuable criticism, have, during the month of September, appeared articles on "Children's Games," in which he has treated both of the themes and music. All success is to be wished to the lecturer, whose work cannot fail to increase the interest in the study of folk-lore.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE SNAKE CEREMONIALS AT WALPI. By J. WALTER FEWKES, assisted by A. M. STEPHEN and J. G. OWENS. Hemenway Southwestern Archæological Expedition, in Volume IV., Journal of American Ethnology and Archæology. Boston : Houghton, Mifflin & Co., The Riverside Press, Cambridge, 1894. 126 pp., royal 8vo, large type.

This latest production of Dr. Fewkes is superbly gotten up, with every indication of a desire to be exact and comprehensive.

There is a map of the Tusayan or Moqui country, a bibliography of works consulted, and nearly forty illustrations, three of which are in colors, and others are photographic. The frontispiece is an illuminated and graphic representation of the Snake Dance seen near the Sacred Rock of Walpi.

Were Dr. Fewkes to attempt nothing further in the line of anthropological research, he might safely let this volume be a monument to his energy, intelligence, and skill in presenting to students a combination of results already known, with the observations he was himself enabled to make and to so perfectly record.

He has made a noticeable contribution to the history of primitive religion.

What was the earliest recorded manifestation of the religious impulse

in human nature, will probably never be known. Lenormant tells us that the prayers of the Accadians who occupied Mesopotamia before the coming of the Chaldæans were directed against necromancy and witchcraft.

Sun Worship and Star Worship have had their advocates, and so have Phallic Worship and Ophiolatry. The last undoubtedly had an early origin in all countries where members of the Ophidian family were to be found. Sometimes it appears to have existed as an independent cultus, generally it has been more or less intimately associated with the veneration paid to the Reciprocal Natural Energies.

Ferguson, in his "Tree and Serpent Worship," has demonstrated its early existence in India: the oldest ruins bear the trace of the Serpent symbol.

Among the Celtic Druids it held sway: possibly it was Snake Worship rather than the material snake which St. Patrick drove out of Ireland. All over Celtic or Celto-Iberian France or Spain, the name of St. Michael's Mount, Cape, or Hill recalls the early struggle between the Archangel of Light and the Arch Enemy of Mankind represented by tradition as condemned to crawl upon the earth.

Until the reign of King Hezekiah the Hebrews were open and undisguised Snake Worshipers.

At present writings, Ophiolatry is restricted to three grand ceremonial foci: Whydah in Western Africa, where it exists in conjunction with Human Sacrifices; Nagpore in India, and the Moqui villages in the United States.

That it exists in other places, either in secret rites or obscured by intermixture of extraneous ceremonial, as in the alleged practices of the Haytian Voodoo and others, has been intimated, and may be accepted as fact; but whether in pure or adulterated form, Ophiolatry has given rise to more mystic explanation, more vague description, more wild, irrational comment than any other phase of religious thought.

The descriptions of the ancients are generally neither comprehensive nor intelligible, and those of the majority of moderns have been nearly always a rehash of citations from previous writers, seasoned with a liberal sprinkling of the wild and improbable.

About the only piece of ritual that has come down to us, delineated so that it can be half understood, is that of the Ophites, a sect of the Gnostics, living near Alexandria, Egypt, who, it is related (A. D. 150-200), allowed small sacred snakes to glide over the Eucharistic elements before administering the Communion. In more modern times the English architect and scholar, Ferguson, in his "Tree and Serpent Worship," made an excellent attempt to restore order out of chaos, and write clearly upon the subject as he had studied it in the ruined temples of India. A small book on the manners and customs of the Negroes of Whydah was published by a Roman Catholic missionary in the early seventies, in which there was full reference to the horrible prevalence of Human Sacrifice, with pictures of the victims; but the remarks upon the Snake Worship existing there from time immemorial were jejune and unsatisfactory.

It has been within our own territorial boundaries that the best work in

this direction has been done. We have Indian villages obstinately conservative of old heathen usages, a climate which enlivens and exhilarates instead of enervating and destroying as does the deadly miasma of Africa, lines of rapid communication penetrating almost within stone's throw of the shrines where these rites obtain, and a military force within accessible distance should the Indians assume an attitude of menace towards observers.

Small wonder, then, that as the years roll by, greater and greater numbers of scholars should be attracted to the Moqui villages, each profiting by the experience of his predecessors, each in turn serving as a stepping-stone to new discoveries.

Resident observers like T. Keam and A. M. Stephen have taken the records of the observations of these scholars, and compared and corrected them by the additional facts disclosed by increasing familiarity with the Moqui dialect, ideas, and customs, so that with each recurrence of the dance the arcanum of Indian superstition has been assailed with renewed energy and enthusiasm, and new secrets wrested from it.

Scholars from over the sea have not been slow to take advantage of this favorable condition of affairs, and intelligent newspaper correspondents have gone in by dozens, each adding columns of observation and comments which have not infrequently, however, been marred by sensationalism.

Painters of repute have made sketches to serve as a basis for future work of a more permanent character. Among those who have thus put before the literary world the manners and environment of the Moquis, may be mentioned Harmar, Moran, Julian Scott, and Lundgren. All the resources of modern invention have been called into requisition, and the final result is this beautiful and exact piece of work which Dr. Fewkes now lays before us.

The Moqui medicine-man, with his sacred "estufas," his sand altars, his regalia and his loathsome serpents, has been photographed, painted in colors, drawn to a scale, his canticles have been pirated by the waxen cylinder of the phonograph, and he and his sacred ceremonials, which, less than fifteen years ago, were not known as far east as Albuquerque, are to-day the best described of any specimen of savage manhood or any survival of aboriginal religion on the surface of the globe.

When I took the manuscript of my own "Snake Dance of the Moquis" to London, in 1883, one of the great difficulties encountered was, how I, a stranger in a strange land, could get people to give credit to the existence of such rites in the heart of Christian America. Now there is scarce a school boy or girl in all our wide domain, or in Canada, or Mexico, who has not a good general idea of the subject.

The first white men to see the Snake Dance in New Mexico or the present Arizona were the enterprising members of the exploring and colonizing expedition of Antonio Espejo, between 1580 and 1585. Espejo's own narrative has come down to us, and his achievements have also been committed to verse by one of his subordinates, a certain Villagr , who rode a wind-broken Pegasus up the rocky Parnassian slope, and has been

fittingly condemned as a poet by no less an authority than the late George Ticknor.

With due respect to Mr. Ticknor's judgment, the work of Villagr  is deserving of the first consideration from the ethnologist and historian. His verses may be lacking in elegance and harmony, his metre may be faulty for all I know to the contrary ; but his descriptions are exact and his relation most vivid.

Ticknor admits in his "History of Spanish Literature" that he never read Villagr , and no reference to either Villagr  or Espejo is to be found in the Catalogue of the Ticknor collection of the Boston Public Library ; the copy which I read is in the Library of Congress.

The Snake Dance seen by Espejo's people occurred in the Pueblo of Acoma, then as now one of the most interesting of all the Pueblos. Villagr 's poem, "La Conquista de Nuevo Mejico," was printed at Alcal  de Henares, in Spain, about 1613.

Interest in the Moquis, Zu is, and other Pueblos was kept alive in the minds of Americans by the writings and reports of men like Ruxton, Kendrick, Sitgreaves, Whipple, Ten Broeck, Charles Franklin, C. E. Cooley, and Joseph Wasson. About the year 1880 the heroic efforts of Mr. Frank Cushing to penetrate to the inner mysteries of these curious tribes began to attract deserved attention. Mr. Sylvester Baxter wrote a series of illustrated articles in the Eastern magazines, and succeeded in arousing the interest of men like the late Dr. Francis Parkman and Prof. E. N. Horsford, after whom came the munificent and ever gratefully to be remembered Mrs. Mary Hemenway of Boston.

Among army commanders, the late Lieutenant-General Sheridan, Major-General George Crook, Colonels Hatch, McCook, and Bradley encouraged by such means as lay in their power the study of both the sedentary and nomadic tribes within their jurisdiction, and Maj. J. W. Powell, of the Bureau of Ethnology, contributed experience and assistance of the first value.

It was like the chipping away of a rock under the mason's chisel ; each day, each hour almost, saw a fresh particle of knowledge fall into our possession. Dr. Washington Matthews, Dr. Yarrow, Mr. James Stevenson, Mendileff, Lummis, Clarence Edwards, and the erudite Bandelier were the persistent chisellers, and it now remains only to be said that in no part of the world has more intelligent progress been made in anthropology than in our own Southwest.

E. B. Tylor of Oxford, himself one of the most indefatigable of travellers and observers among Mexican Indians, was the first to note the important bearing all these observations were likely to have upon the correct understanding of ancient religions ; among other things he pointed out the identity between the "bull-roarer" of the Greeks and the twirling rhombuses of the Moquis, Zu is, Apaches, and Australians.

John G. Bourke.

FORT ETHAN ALLEN, VT., November 23, 1894.